/246 cont./

222 [237] [232] the wax (tăbōlă)[1] is stored in large lumps; it constitutes one of their most important gluing and packing mediums and as such is everywhere offered in quantities by the women to passing boats. The chief gathering period of the honey seems to commence in October.

224 [221] While the gathering of these foods is bound to specific seasons and requires journeys often weeks long, in order to collect large amounts, the daily animal food is obtained in short expeditions from the villages by means of all kinds of traps.

[433] [226] It should be noted that the hunting of birds and land animals is completely overshadowed by fishing. In general, of course, the land is poor in animals as compared to the water. There is only a little big game to be hunted: red deer (bŏlōlă), roe, tapirs [(k)ōlĭ], monkeys (1), wild pigs (ĭsă), and possibly also /247/ jaguars (ănlōă); smaller animals are more frequent, but very shy and difficult to hunt (agouti, tsŭsŏ; capybara, hūă, etc.). 223 The choice of birds is likewise not very large. Above all, gallinaceous birds (jacu, bĕdjūă; mutum, etc.) and pigeons, as well as ducks (hăăkŏlĭnĭ, hĕdaulĕ, dōălălă) and divers, come into 262 consideration. I was unable to find out whether they eat ostriches, or how they feel about lizards, crocodiles, and boa constrictors, which Königswald reports are eaten. The small choice of game animals is even more restricted by all kinds of so-called food prohibitions. Thus, this person will not eat this animal, and that person that one. Some animals are generally not eaten, though 224 they could furnish a great deal of meat. Hunting only plays a secondary role in the economy of these Indians.

[237] [262] 1. Howling monkeys are shot only for the bones, which are used for arrow points, lip plugs, and arrows, but not for food.

For wild game they set out individually or in company; [232] wild pigs in particular are always hunted in company. It is strange that the chief never goes along on the hunt, though he does engage in fishing. Only large animals are hunted; the young ones are allowed to run away.

[1] [i.e., bee's wax --Analyst]

/279 cont./

435 In dealing with us it was necessary first to establish special values. From experience they know approximately the value of chains of beads, knives, shears, axes, and even in their own demands they put this in definite relationship to the value of the trade item concerned. In general they evaluate their objects well, know how to distinguish articles of little value from useful ones, and ask correspondingly varying prices. It was only in the beginning that one had difficulties in each village until the mutual appraisal of value was successful.

436 The simplest medium of exchange was Goyaner roll-tobacco; one piece three fingers long was regarded as a unit of payment for finger rings, lip-plugs, clay and wax figures, one photographic session, etc. For larger objects, glass beads served as the most common medium of exchange. The small change, so to speak, was a chain of about 100 beads. Color and size of the
435 beads naturally altered the value, but this differed greatly, depending on the fashion that happened to prevail in the village, so that in one village small white beads, in another large blue ones, were valued the highest. All colors were accepted; they disliked taking green, as well as transparent beads; on the other hand, they liked white and blue ones and liked best yellow and red ones. With such chains of beads, smaller ornamental objects, arrows, and the like were bartered. Of higher value were small knives, mirrors, shears, fish hooks (as strong and large as possible) for larger ornaments, utilitarian objects, medicines, toys, etc. The most highly valued were forest knives (facão), axes (especially North American ones with a blue upper part), and cotton fabrics (one piece = four meters). For one of these pieces one received a boat or a lance, a bow with arrows, a feather head-wheel, a travel attendant for eight to ten days with free board and lodging. Of their goods they most highly valued net coverings, stone lip-plugs, and capybara teeth.
[430] For these one had to give goods valued from 30-50 marks. Dance masks were not for sale at all.